THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."— JOEL ii, 27.

No. 52, Vol. XLVI. Monday, December 29, 1884. Price One Penny.

WHO ARE BELIEVERS?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—JOHN iii, 16.

THE above, and passages of a similar nature, are very often brought to our notice, and are offered as evidence that the salvation of mankind is complete—that we have nothing to do but believe that Christ died to save us, and that by virtue of that belief we are saved. When such an argument (if it can be so termed) is resorted to, it very clearly depicts the condition of the mind of the person making use of it; it shows a weakness, it shows a disposition to do away with the weightier matters of the law, and lull ourselves to sleep in carnal security. Such a course is not excusable in any person who is blessed with ordinary intelligence, from the fact that it is not even reasonable for us to suppose that by merely thinking or believing we can obtain something that we shall obtain it. We know by experience in the ordinary affairs of life, that such is not the case. We know that in order to produce an effect, there must first be a cause.

"If He that believeth on me, the works that I do shall he do also" (John xiv, 12). Herein is incorporated a genuine belief in the Lord. It is by doing the will of the Father that we have the assurance that we believe in Him. "And hereby we do know that we know Him, if we keep His commandments" (1 John ii, 3). "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (1 John ii, 4).

These two quotations prove to us that we neither believe nor know the Father, unless we do His works and keep His commandments. Paul told the jailer to believe and he should be saved; but reading further, we find what his belief consisted of: it was not merely in believing, that Paul had

told him the truth, but Paul taught the Gospel to him and he obeyed it, which proved to himself as well as to Paul that he was a true believer, which he would not have been had he rejected Paul's teachings.

It often occurs that only parts of passages of Scripture are quoted to us by our Christian friends in support of their doctrines, whereas if the context was also quoted—in many cases preceding and succeeding—a very different understanding of the subject would be arrived at. It is very remarkably so with the subject of belief. This is very often resorted to in order to conceal the real facts of the case, to keep simple minded, honest people from arriving at a proper conclusion respecting the doctrines of the Gospel. This state of affairs exists on account of the mercantile propensities with which our Christian teachers are endowed. There must of necessity be some who fulfill, or help to fulfill the Scriptures, wherein it says: "They preach for hire and divine for money, and make merchandise of the souls of men." If this class of men were true believers, they would be found practicing and teaching the doctrines of Christ, instead of the commandments and precepts of men. The poor have the Gospel preached to them, and it is they who will receive it when they hear it, and when their minds are not blinded by the cunning craftiness of men. But the truth is designedly kept from them by those who professedly have the interests of the souls of men at heart, but who in reality have worldly gain for their motive. Of such it is said: "For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. xxiii, 13).

This class of men will come under greater condemnation than those who are led astray by them, for the simple reason that they profess to know the Gospel and to teach it, at the same time are acting hypocritically; they are wolves in sheep's clothing. Of course, we admit there are exceptions among this class, who really are themselves deceived—some who have never yet heard the Gospel, but are honest, and are doing the best they can according to the light they have, and who believe they are doing God service. This is to a great extent on account of their being traditioned to believe as they do, and not because they have a desire to do wrong. Still there is no reasonable excuse for such as these even to remain in that condition, because they have the Scriptures with them, and they can search for themselves and ascertain whether they are teaching according to the law and the testimony, and if not, it is because there is no light in them. People have a right to know respecting the doctrines they profess, whether they are of God or of man, and they can obtain that knowledge by seeking it in the right way. The Assyrian leper might have had faith in the promise made to him, that if he would wash seven times in Jordan, that he should be clean, but had he not exercised that faith, he might have continued to believe that the Prophet had spoken the truth to him, but he would still have remained unclean, but it was by doing the works, by performing the act, that the desired and promised result was brought about. It cannot be truly said that he was a genuine believer until he had performed the deed, but when he did, he had unmistakable proof that his faith was not misplaced, and that his belief was profitable to him. Those whose belief fall short of this standard, have no assurance that they do believe, neither should they be satisfied with this

state of affairs, but they should strive to forego the traditions and prejudices that they have imbibed or that they have been trained in, and be satisfied with nothing short of a definite knowledge, especially of things of so vast importance to them as those which pertain to their salvation. We cannot realize a thorough satisfaction in the testimony of any man, no matter how earnest he may be, because he is just as liable to be mistaken as any one else; and if his testimony should be true, it is no proof to us, we must obtain one for ourselves, or forever remain in doubt. We know that the Christian world generally say they believe, but their statement alone cannot be depended upon, from the fact that they have received it of others who have themselves been deceived or misled through tradition; and the time will come when they will say: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. xvi, 19). Then, if not before, they will understand the difference between a formal and a genuine belief.

GEORGE J. DENT.

UTAH NEWS.

(Summarized from Territorial Papers.)

President Smoot, of Utah Stake, is improving in health.

Pickpockets have been committing some depredations in Salt Lake City.

Governor Murray has left the Insane Asylum, after duly inspecting it, and was last heard of attending a negro wedding.

It is said that Apostle Erastus Snow's mansion in St. George is to be converted into an Academy for Southern Utah.

Times are reported to be very dull and money scarce in Salt Lake, but business is improving a little in Cache Valley.

Salt Lake has enjoyed one of the most delightful autumns ever experienced in that region where pleasant seasons are the rule.

Elder George Goddard completed 60 years of his life on December 5th. The *Deseret News* wishes him many happy returns, and his many friends on this side of the water unite in the wish.

No snow in Bear Lake Valley on the 8th of December, and some fears are expressed that there will not be enough this winter to afford sufficient water for irrigation purposes next summer. This is by no means sure, however, as heavy falls of snow have been enjoyed in that region after Christmas.

Judge Twiss, of the Second Judicial District Court of Utah, has refused to issue an open venire to complete the panel of a Grand Jury after the jury list was exhausted, thus following the wise example of Judge Emerson, of the First District Court. Judge Boreman, of the Third District Court, thus has a monopoly in the packed jury business.

A dispatch to the *Deseret News* from Prescott, Arizona, dated Dec. 5, 1884, states that Ammon M. Tenny, P. J. Christofferson and C. L. Kemp, tried and convicted of polygamy, were sentenced to three years and six months imprisonment at Detroit, Michigan, and five hundred dollars fine each; and W. J. Flake and J. N. Skousen, who pleaded guilty, were sentenced to six months imprisonment at Yuma, and five hundred dollars fine each.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 29, 1884.

TO OUR READERS.

VOLUME Forty-six of the MILLENNIAL STAR ends with this number, and is ready to take its place with its predecessors as another contribution to the history and literature of the Latter-day Saints.

Many mighty events and revolutions have swept over the earth and agitated mankind, since Apostle Parley P. Pratt issued No. 1, Vol. 1, of the STAR, in 1840. The infant of that day, if now alive, is a matured man or woman; but through all the years the MILLENNIAL STAR has continued to shed its rays to warn the wicked, and encourage the Saints. By the blessing of God it has been a weapon of love in the hands of truth, and, in connection with the spoken word, has brought conviction of the truth of God's work to many honest hearts. It has been an untiring missionary in the Gospel field; and though some hands have grown weary of grasping the plough, and many a heart has grown faint with fear at the opposing hatred of the wicked, while other hearts whom fear could not reach have cooled to the truth through love of the world, this bright little beacon has never failed to cast its inspiring light upon the pathway of the Saints.

The history of the STAR was fully written at the close of the last volume, and there is but little to add to it now. Many and varied have been the talents that have assisted to enrich its pages. The poets of Zion have brought their hymns of praise and thanksgiving, philosophers have contributed their best thoughts, matured by experience and refined by the Holy Spirit, sages have furnished their words of wisdom and counsel, and records of important events, more or less intimately connected with the work of God in these last days, have been recorded in its pages while the knowledge of them was yet fresh in the minds of men.

The result is, the volumes of the MILLENNIAL STAR in their entirety are a valuable repository of the best literature of the Latter-day Saints, who we earnestly hope will manifest their continued interest in the STAR by contributing to its columns and sustaining its circulation.

CHRISTMAS HOLIDAYS.

This number of the STAR will find the Christian world in the midst of these time-honored holidays of Christmas and New Year. The occasion of this anniversary is certainly sufficient to fill us with the greatest measure of re-

joicing, which need not be materially lessened by the knowledge that a great mistake has been made in the time and season of our Savior's birth. The Saints may well partake of the general cheerfulness, for by them more than any other people are understood the nature and scope of the great atonement of our Lord and Savior. There are, however, great differences in the methods of enjoying holidays, for people differ as much in their ideas of legitimate pleasures, as they do in their forms of religion. There is an impression with many that to fully enjoy Christmas we must eat and drink to the extreme limit of human endurance and capacity. The consequence is that the festive season is often followed by a few days of physical suffering, the result of the violation of the laws of health and life, that very materially detract from the pleasant recollections of Christmas. The Saints have been taught the necessity of moderation in all things, and will not be likely to half kill themselves by over eating and drinking. One thing that will be a great help in this direction is the fact that the times are hard, and the difficulty of obtaining the luxuries of life will be a material check to abusing them. Private charity in this town will do much to help the poor in their enjoyment of Christmas, and the munificent gift of a substantial dinner to a thousand of them at their homes by the Mayor of Liverpool, is a noble contribution to this end.

A merry Christmas and a happy New Year to all. G. O.

JUDGMENT FOLLOWING THE MOBBERS.

THE Ogden *Herald* of the 4th instant contains an interesting article in relation to the Tennessee massacre. It refers specially to the fate of a number of those who incited and took part in that murderous affair on the 10th of last August, as related by a lady who lately arrived from the part of the country where the tragedy was enacted. We here reproduce a portion of the statement as given by our cotemporary of the Junction city:

"The sister gave some interesting details concerning the mobocrats. It appears that Parson Vandever, the person referred to in Elder Nicholson's lecture, the leader in the mob, and the person who catechised Elder Jones upon religious questions, has gone crazy and is a complete mental wreck. A second mobber is dead, while a third was killed in a late row with his friends.

"In the early part of November, a Methodist minister was passing through the Cane Creek country, on his way from Little Lot near Shady Grove, to fill an appointment at a place beyond, called Pock House, he was mistaken for a "Mormon" Elder, waylaid by half a dozen mobocrats, and shot dead. It is reported that these villains felt 'bad' over the affair when they discovered their mistake, and that their victim was not a "Mormon."

"It will be remembered how Elder Jones escaped on the day of the massacre, and how he was pursued for miles by a number of the mobbers, two of whom stayed over night within a couple of miles of the place where he stayed. The following morning, three of the scoundrels came across a Mr. Mobley, an avowed "Mormon" enemy, who in appearance was much like

Elder Jones. The mob seized Mr. Mobley, and beat him almost to death before they discovered that their victim was not the hated 'Mormon' preacher.

"The Mr. Bastian who was instrumental in saving the life of Elder Jones, getting him out of the hands of the mob, had always been an enemy to the 'Mormons,' but for the friendly act he did, he was compelled to save his own life by instant flight to Colorado."

Speaking of the providential character of the escape of Elder Jones from the mob just previous to his departure from Utah, it is said:

"Elder Jones had started to cross a field near Shady Grove to call upon Uncle Robin Church, who was upon his deathbed. He passed through an orchard which surrounded the house, and on his way stopped to speak to two ladies who were picking apples. Five men were watching him, and these have since asserted that twice they came near blowing off his head, but hesitated. Elder Jones went to the house with the young ladies. The mobbers then secreted themselves in a thicket near the house, anxiously awaiting only one more chance at him. Through some strange influence, Elder Jones now remembers he was kept in the house all day. Robin Church died, and the Elders preached his funeral sermon, which several hundred people heard, many of whom were enemies. The sorrowing relatives were not even screened by the funeral rites of an exemplary citizen from an incursion of outlaws. The following morning, the Elders felt so unsafe that they obtained horses and bade Shady Grove their last farewell, and set out, accompanied by Mr. Church's son, for the nearest railway station, whence they proceeded to Nashville. That very night (Sunday) a mob of fifteen men rushed upon the house and demanded the 'birds' who had flown. 'Gone to Utah.' They were sold."—*Deseret News.*

ABSTRACT OF CORRESPONDENCE.

GOOD REPORT FROM IRELAND.

Elder Francis Greenwell writes as follows from 286, Conway Street, Belfast, December 12, 1884:

"I am happy to inform you that the work is progressing favorably here. The Saints as a general rule are all alive to their duties. Most of them have given up the tea, coffee and tobacco, and they testify that they enjoy better health and more of the Spirit of the Lord. Pretty good health prevails among the Saints, and they all rejoice in the great latter day work. Two more members were added to the list last Tuesday, and we now have forty-six members on our record.

"Elder James McMurrin has arrived, and glad I was to see him. He has entered into his new field with a right good will, and likes the change well. We have succeeded in getting a hall yet. Work is somewhat slack, which has thrown some of the Saints out of short time. We hold meetings Tuesday, Wednesday, Thursday and Friday nights in private houses, in different parts of the town, with good attendance and good results, which causes my heart to rejoice. I am feeling well and in the best of spirits. My health has not been as good the last few weeks as I would like it, but I don't wish to complain, for I feel too happy in my labors here. I overworked myself last week, which I will be careful not to do again. I am going out into the country next week to hold a

week's meetings, and to receive up[illegible] Elders Marshall and McMurrin in charge of the meetings in Bolton during the time. I like the people well, and they all seem to take hold of the counsel they get and put it into practice. I am well liked among them and trust I may alway be able to keep their good will and confidence. I have endeavored and will still endeavor to profit by your good advice and always act upon it, and keep it as my guide and counsel."

LETTER FROM A RETURNED MISSIONARY.

Elder H. W. Brown, who recently returned home after filling a mission to this land, thus writes to us from South Cottonwood, under date of Dec. 1, 1884:

"Times have been rather dull since I returned home, and I find it quite a pull to catch up, and at the same time keep up after being away for two years, but still, I feel very thankful to the Lord for the privilege I had of being counted worthy to leave my home to go forth and present the principles of the Gospel to those who sit in darkness. I am satisfied that it has been the most profitable two years of my life, as it gave me an experience that I never could have received in Zion, however faithful I might have been. This experience also gave me a stronger testimony of the truth of the Gospel of Jesus Christ and of its being restored by an holy angel to the Prophet Joseph Smith.

"I find quite a number of Saints, who have emigrated lately or within the last two or three years, who seem to be disappointed when they get to Zion, because they cannot get all the comforts and luxuries they expected to find here within a month or two after they arrived. This shews to us that quite a number do not come fully for the sake of the Gospel, determined to sacrifice the comforts of this life for the blessings that are to be obtained by associating with those who hold the keys of the Holy Priesthood and where they can be taught more fully in the ways of God.

"I was pleased a short time ago to see your counsel to the Saints in the STAR not to come this fall, but to wait until spring, unless they had relatives here to come to, or some prospect before them of employment when they arrive here. This would probably hold some back who were very anxious to come for the loaves and fishes, but I would not advise any of the Saints to come for the sake of bettering their circumstances financially for it looks at the present as though the time was drawing near that President Taylor spoke while I was in England, when he advised the Saints to be careful of their means, get out of debt as soon as possible, for close times were near at hand; and it looks at present as though we are going to be tried to see if we can get along without gold and silver, as we did for many years after we came to the mountains of Ephraim.

"Within the last few years I can see quite an improvement among those who are trying to be Latter-day Saints, while on the other hand, those who have been cold and lukewarm, through a neglect of duty, have been falling backward very fast, until many of them have become infidels. I am satisfied that the work of the Lord is progressing very rapidly, in spite of all the opposition that is brought to bear against us by the wicked. They are only filling their part of the programme, and the harder the storm the sooner it will be over. It sometimes seems strange to me that men of learning and wisdom, as many of our officers who sent among us claim to be, cannot see the hand of the Lord in the defence of His people in times past, and that they will do anything that can be construed into persecution instead of prosecution; but it seems as if Judge Zane had come as McKean did, with a certain mission, and is determined to carry it out.

"I often think of my travels while in the British Mission and the enjoyment I had while in the discharge of my duty as a servant of God. I am satisfied that the promises made to the Elders before leaving home, are realized, if we only do our duty, trusting in the Lord with perfect faith.

"I feel thankful to all the Saints for their many kindnesses to me while laboring among them, and I pray God to bless them and open their way to gather to Zion, where they can be more fully taught in the ways of the Lord."

POETRY.

FOOTPRINTS.

We walk upon the shores of time
And watch the billows play,
The tide comes in, the tide goes out,
And life has lost a day.

And yet we sport upon the sand,
Like children in their glee,
While tumbling waves our footprints hide
For all eternity.

Can we afford through life to go,
And leave no mark behind,
No product of the heart or hand,
No creature of the mind?

Each life should be a written book,
Which all may come to read;
A story of a noble aim,
Of thought and act and deed.

A. J. McK.

DIED.

GRAVES.—At Logan, Cache County, Utah, November 16, 1884, Joseph Graves. His death was the result of injuries received from a tree falling on him, a few days before, in Logan Canyon.

WAGSTAFF.—At Pleasant Grove, Utah, October 31, 1884, of apoplexy, Rachael E. Wagstaff, wife of John J. Hayes. Born at Caldicot, Bedfordshire, England, May 20, 1829; embraced the Gospel in the year 1850; emigrated to Utah in 1853.

President John H. Smith, who is now in Switzerland, has been released to return home, and Counsellor Daniel H. Wells succeeds him in the Presidency of the European Mission. Brother Wells left New York for Liverpool on the S.S. *Arizona*, Tuesday, December 23rd.

A telegram from Alexandria states that Mr. Fleyer, the Inspector-General of telegraphs, has successfully spanned the river Nile at Assouan with three specially made steel wires, which are suspended from high masts erected on the mountains on either side of the cataract. The distance spanned—7,000 feet—is believed to be the longest on record.

Hitherto the manufacturers of safes have endeavored to make a safe that burglars couldn't break into. Wouldn't it be better now for them to let the law take care of the burglars, and give their attention to the construction of a safe that dishonest bank officials couldn't get into? The problem is a hard one, but there is money in it for the lucky inventor.

THE FASTEST PASSAGE ON RECORD.—The Cunard Royal mail steamer *Oregon*, from New York, arrived off the Fastnet at eight o'clock Tuesday, 22nd inst., beating all her former performances, having accomplished the passage to the Fastnet in the remarkably short time of six days six hours. This is the fastest passage of any ocean steamer on record.

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"I am happy to inform you that the work is progressing favorably here. The Saints as a general rule are all alive to their duties. Most of them have overcome the tea, coffee and tobacco, and they testify that they enjoy better health and more of the Spirit of the Lord. Pretty good health prevails among the Saints, and they all rejoice in the great latter day work. Two more members were added to the list last Tuesday, and we now have forty-six members on our record.

"Elder James McMurrin has arrived, and glad I was to see him. He has entered into his new field with a right good will, and likes the change well. We have not succeeded in getting a hall yet. Work is somewhat slack, which has thrown some of the Saints out of short time. We hold meetings Tuesday, Wednesday, Thursday and Friday nights in private houses, in different parts of the town, with good attendance and good results, which causes my heart to rejoice. I am feeling well and in the best of spirits. My health has not been as good the last few weeks as I would like it, but I don't wish to complain, for I feel too happy in my labors here. I overworked myself last week, which I will be careful not to do again. I am going out into the country next week to hold a

week's meetings, and to receive [illegible] Elders Marshall and McMurrin in charge of the meetings in Bristol during the time. I like the people well, and they all seem to take hold of the counsel they get and put it into practice. I am well liked among them and trust I may alway be able to keep their good will and confidence. I have endeavored and will still endeavor to profit by your good advice and always act upon it, and keep it as my guide and counsel."

LETTER FROM A RETURNED MISSIONARY.

Elder H. W. Brown, who recently returned home after filling a mission to this land, thus writes to us from South Cottonwood, under date of Dec. 1, 1884:

"Times have been rather dull since I returned home, and I find it quite a pull to catch up, and at the same time keep up after being away for two years, but still, I feel very thankful to the Lord for the privilege I had of being counted worthy to leave my home to go forth and present the principles of the Gospel to those who sit in darkness. I am satisfied that it has been the most profitable two years of my life, as it gave me an experience that I never could have received in Zion, however faithful I might have been. This experience also gave me a stronger testimony of the truth of the Gospel of Jesus Christ and of its being restored by an holy angel to the Prophet Joseph Smith.

"I find quite a number of Saints, who have emigrated lately or within the last two or three years, who seem to be disappointed when they get to Zion, because they cannot get all the comforts and luxuries they expected to find here within a month or two after they arrived. This shows to us that quite a number do not come fully for the sake of the Gospel, determined to sacrifice the comforts of this life for the blessings that are to be obtained by associating with those who hold the keys of the Holy Priesthood and where they can be taught more fully in the ways of God.

"I was pleased a short time ago to see your counsel to the Saints in the Star not to come this fall, but to wait until spring, unless they had relatives here to come to, or some prospect before them of employment when they arrive here. This would probably hold some back who were very anxious to come for the loaves and fishes, but I would not advise any of the Saints to come for the sake of bettering their circumstances financially for it looks at the present as though the time was drawing near that President Taylor spoke while I was in England, when he advised the Saints to be careful of their means, get out of debt as soon as possible, for close times were near at hand; and it looks at present as though we are going to be tried to see if we can get along without gold and silver, as we did for many years after we came to the mountains of Ephraim.

"Within the last few years I can see quite an improvement among those who are trying to be Latter-day Saints, while on the other hand, those who have been cold and lukewarm, through a neglect of duty, have been falling backward very fast, until many of them have become infidels. I am satisfied that the work of the Lord is progressing very rapidly, in spite of all the opposition that is brought to bear against us by the wicked. They are only filling their part of the programme, and the harder the storm the sooner it will be over. It sometimes seems strange to me that men of learning and wisdom, as many of our officers who sent among us claim to be, cannot see the hand of the Lord in the defence of His people in times past, and that they will do anything that can be construed into persecution instead of prosecution; but it seems as if Judge Zane had come as McKean did, with a certain mission, and is determined to carry it out.

"I often think of my travels while in the British Mission and the enjoyment I had while in the discharge of my duty as a servant of God. I am satisfied that the promises made to the Elders before leaving home, are realized, if we only do our duty, trusting in the Lord with perfect faith.

"I feel thankful to all the Saints for their many kindnesses to me while laboring among them, and I pray God to bless them and open their way to gather in Zion, where they can be more fully taught in the ways of the Lord."

Elder Jones. The mob seized Mr. Mobley, and beat him almost to death before they discovered that their victim was not the hated 'Mormon' preacher.

"The Mr. Bastian who was instrumental in saving the life of Elder Jones, getting him out of the hands of the mob, had always been an enemy to the 'Mormons,' but for the friendly act he did, he was compelled to save his own life by instant flight to Colorado."

Speaking of the providential character of the escape of Elder Jones from the mob just previous to his departure from Utah, it is said:

"Elder Jones had started to cross a field near Shady Grove to call upon Uncle Robin Church, who was upon his deathbed. He passed through an orchard which surrounded the house, and on his way stopped to speak to two ladies who were picking apples. Five men were watching him, and these have since asserted that twice they came near blowing off his head, but hesitated. Elder Jones went to the house with the young ladies. The mobbers then secreted themselves in a thicket near the house, anxiously awaiting only one more chance at him. Through some strange influence, Elder Jones now remembers he was kept in the house all day. Robin Church died, and the Elders preached his funeral sermon, which several hundred people heard, many of whom were enemies. The sorrowing relatives were not even screened by the funeral rites of an exemplary citizen from an incursion of outlaws. The following morning, the Elders felt so unsafe that they obtained horses and bade Shady Grove their last farewell, and set out, accompanied by Mr. Church's son, for the nearest railway station, whence they proceeded to Nashville. That very night (Sunday) a mob of fifteen men rushed upon the house and demanded the 'birds' who had flown. 'Gone to Utah.' They were sold."—*Deseret News.*

ABSTRACT OF CORRESPONDENCE.

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